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Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

- *GUNKEL, H. The Legends of Genesis. Chicago: Open Court Publishing Co., 1901. Pp. 164. \$1.
- URQUHART, J. Die neueren Entdeckungen und die Bibel. 2. Band: Von Abraham bis zum Auszug aus Aegypten. Uebersetzt von E. Spliedt. Stuttgart: Kielmann, 1901. Pp. 331. M. 5.
- SIEGFRIED, C. Esra, Nehemia und Esther, übersetzt und erklärt. [Handkommentar zum Alten Testament, herausgegeben von W. Nowack.] Göttingen: Vandenhoeck & Ruprecht, 1901. Pp. 175. M. 3.80.
- JAHN, G. Das Buch Ester, nach der Septuaginta hergestellt, übersetzt und kritisch erklärt. Leiden: Brill, 1901. Pp. 67. M. 3.
- ROYER, J. Die Eschatologie des Buches Job. Freiburg: Herder, 1901. Pp. 156. M. 3.50.
- *PETERS, J. P. The Old Testament and the New Scholarship. New York: The Macmillan Co., 1901. Pp. 328. \$1.50.

ARTICLES.

- STEUERNAGEL, C. Hermann Gunkel's Kommentar über die Genesis. *Theologische Rundschau*, November, 1901, pp. 437-58.
- STEVENSON, J. H. Archæology and the Bible: With Especial Reference to the Flood Story, the Moabite Stone, and the Siloam Inscription. *Methodist Review* (Nashville), September-October, 1901, pp. 672-83.
- LEWIS, MRS. A. S. A Remarkable Palimpsest. *Expository Times*, November, 1901, pp. 55-7.
- SKINNER, J. Notes on a Newly Acquired Samaritan Manuscript. *Jewish Quarterly Review*, October, 1901, pp. 26-36.

This new manuscript of the Pentateuch was purchased in Jerusalem in 1900 by Mrs. Lewis and her sister, Mrs. Gibson, who have presented it to Westminster College, Cambridge. It is a vellum manuscript of 308 leaves, each page presenting two columns; the right-hand column has the Samaritan version of the Pentateuch; the left-hand column has an Arabic translation, but in Samaritan characters. The manuscript comes from the beginning of the sixteenth century, and its chief value may be the light which it throws on the history of the principal Arabic translation current among the Samaritans.

CONDER, C. R. Light from Exploration on Canaanite Civilization. *Homiletic Review*, December, 1901, pp. 483-7.

SMITH, DAVID. The Songs of the Ascents. IV: Persecutions in the Desert. *Expository Times*, December, 1901, pp. 118-20.

HIRSCH, S. A. Isaiah 45 : 18, 19. *Jewish Quarterly Review*, October, 1901, pp. 134, 135.

The conjectural emendations here proposed produce the following new translation of these verses: "For thus says the Lord that created the heavens, he is God; that formed the earth and made it, he established it. It is not the vain (idol) that created it, that formed it for habitation; it is I, God, and no one else."

LAMPE, J. J. Manners and Morals in Israel in the Times of Isaiah. *Bible Student*, November, 1901, pp. 259-67.

MOFFAT, R. M. The Servant of the Lord, II. *Expository Times*, November, 1901, pp. 67-9.

KÖNIG, ED. The Question of the Unity of Isaiah. *Expository Times*, November, December, 1901, pp. 90-94, 132-5.

This is a reply to an article by Dr. W. H. Cobb in the *Journal of Biblical Literature*, 1901, pp. 77-100, where a defense was made of the hypothesis that the book of Isaiah is a unit. Dr. Cobb's arguments are considered seriatim, and are all of them pronounced inconclusive or untenable. Dr. König closes by saying: the verdict that Isa., chaps. 40-66, were not written by the prophet of the year 701 B. C. cannot be shattered even by the ironical remarks of Dr. Cobb concerning the rapid advance of critical theories. The false extremes of criticism cannot throw suspicion on its reasonable assumptions, which put forward nothing but what is based at once on material and formal indications.

MÜLLER, W. Emendationen zu Hezekiel. *Theologische Studien und Kritiken*, Heft 1, 1902, pp. 118-28.

The passages for which new readings are here suggested are Ezek. 7 : 10, 11, 13^b; 12 : 10^b; 16 : 15^b, 16^b; 19 : 5, 10^a; 20 : 9, 14; 21 : 15^b, 18, 20; 23 : 42^a, 43; 34 : 12; 47 : 10^b.

HIRSCHFELD, H. Descriptive Catalogue of Hebrew Manuscripts of the Montefiore Library. *Jewish Quarterly Review*, October, 1901, pp. 159-96.

NEW TESTAMENT.

BOOKS.

*MENZIES, ALLAN. The Earliest Gospel. A Historical Study of the Gospel according to St. Mark. New York: The Macmillan Co., 1901. Pp. 318. \$2.75.

*PURCHAS, H. T. Johannine Problems and Modern Needs. London: Macmillan & Co., 1901. Pp. 126. 3s.

*D'ARCY, C. F. Ruling Ideas of Our Lord. [Christian Study Manuals.] New York: A. C. Armstrong & Son, 1901. Pp. 139. \$0.60.

- WREDE, W. Das Messiasgeheimnis in den Evangelien. Zugleich ein Beitrag zum Verständnis des Markusevangeliums. Göttingen: Vandenhoeck & Ruprecht, 1901. M. 9.
- *BALLENTINE, F. S. The Modern American Bible: St. Luke—Gospel and Acts. St. Paul. St. John. With Notes and Introduction. New York: Thomas Whittaker, 1901. Pp. 331, 339, 309. \$0.50 each.
- ROBERTSON, WILLIAM. Studies in the Acts of the Apostles. [Guild Text-Book series.] London: A. & C. Black, 1901. Pp. 154. 6d.
- *WEBER, V. Der Galaterbrief aus sich selbst geschichtlich erklärt. Ravensburg: Kitz, 1901. Pp. 163. M. 1.80.
- *BOSWORTH, E. I. Studies in the Teaching of Jesus and His Apostles. New York: International Committee of the Y. M. C. A., 1901. Pp. 217. \$1.
- GIBSON, J. M. Apocalyptic Sketches. London: Stockwell, 1901. Pp. 152. 2s. 6d.
- MAY, JOSEPH. The Miracles and Myths of the New Testament. Boston: George H. Ellis, 1901. Pp. 191. \$1.

ARTICLES.

- NESTLE, EB. Luke 1:3. *Expository Times*, December, 1901, pp. 139, 140.
- RAMSAY, W. M. Corroboration: The Census Lists of Quirinius and Augustus, and the Family and Rank of St. Paul. *Expositor*, November, 1901, pp. 321-35.

The theory that the census in connection with which Jesus was born in Bethlehem was the first periodic census of the fourteen-years' cycle (fourteen years after the accession of Augustus to the fully developed imperial power) has to face the difficulty that the proper year of the census was 8-7 B. C., while the birth of Jesus can hardly be carried back to a time earlier than 6 B. C. This difficulty is obviated, or at least greatly lessened, by an analogous case of imperial administration that occurred two or three years later in Asia Minor. A much simpler ceremony than taking a census was not carried out until about two years had elapsed after it should have been performed. The delay was due simply to the natural exigencies of administration. Professor Ramsay therefore thinks it a moderate and reasonable statement that a numbering of the people in Palestine in 6 B. C. is to be accepted as part of the census connected with the cyclic year 9-8 B. C. and properly falling in the year 8-7 B. C. The claim also previously made that the records of the census were preserved and could be consulted by persons authorized, and in fact were so consulted, has also received confirmation from a document recently published in which a woman asks that her son be exempted from the poll tax, the basis of the claim being that the ancestors of the boy were exempt, which was proved by a genealogy carried back five generations.

"The fact that Paul's father was a Roman is absolute proof . . . that he was a man of conspicuous position in the great city in which he was so honored." . . . Paul was probably "brought up in a family where the splendid opportunities that lay before a Roman Tarsian citizen were properly valued, and where therefore the children must have grown up familiar with those opportunities and have been educated accordingly."

TERRY MILTON S. The Miraculous Birth of Jesus Christ. *Methodist Review* (New York), November-December, 1901, pp. 891-902.

The historical trustworthiness of the infancy accounts in Matthew and Luke is accepted by the author. That which weighs most with him in arriving at this decision is the presumptive evidence created by the recognized unique character of Jesus and the extraordinary events of his later life which are, as the writer believes, clearly attested.

BLASS, F. Ueber Joh. 19:35. *Theologische Studien und Kritiken*, Heft 1, 1902, pp. 128-33.

BOYS-SMITH, E. P. St. John's Gospel and the Logos. *Expository Times*, December, 1901, pp. 140-44.

TURNER, C. H. Adversaria Chronologica. 1. Tatian's Chronology of the Ministry. 2. Epiphanius' Chronology of the Ministry. 3. Eusebius' Chronology of Felix and Festus. *Journal of Theological Studies*, October, 1901, pp. 110-23.

GLOUBOKOVSKY, N. The Gospel and the Gospels. *Expository Times*, December, 1901, pp. 101-4.

The Greek word *εὐαγγέλιον* is used in the Septuagint for rendering the Hebrew *besorah*, closely paralleling its classical Greek meaning. But preferentially and in its strict sense it was applied in the Old Testament to the messianic prophecies which announced the New Testament kingdom of inner peace and of release from the burden of sin (Isa. 40:9; 52:7; 60:6; 61:1, 2). When the Messiah came, in the person of Jesus Christ, this term *εὐαγγέλιον* ("good news") was employed to denote his historical work in the salvation of mankind. Jesus is therefore the author of the gospel, properly speaking; for the gospel is the "good news" which he brought into the world. But in the second century the term "gospel" came to be applied to the several books which contained accounts of Jesus' earthly life, and men spoke of the gospel according to Mark, the gospel according to Matthew, etc. By this use there were several "gospels" instead of but one. The purpose of the "gospels" is to record the "gospel," i. e., they endeavor to describe to men the personality and work of Christ as Redeemer.

THOMAS, J. B. The Gospel Miracles and Modern Thought: The Latest Theory. *Homiletic Review*, December, 1901, pp. 494-500.

This is a defense of the view that Jesus worked his miracles in order by means of them to compel men to believe in himself as the Messiah and Son of God. They were thus "signs." But it was "signs" that the scribes and Pharisees demanded of Jesus, and it was exactly that which Jesus refused to give. "This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. . . . For they [the Ninevites] repented at the preaching of Jonah; and behold, a greater than Jonah is here" (Luke 11:29-32; cf. Matt. 12:38-42). The theory of the purpose of Jesus' miracles to which Dr. Thomas objects is that they were worked to reveal the love, sympathy, compassion, and beneficence of God toward suffering and struggling humanity. For this view see the article by Professor Marcus Dods, D.D., in the *BIBLICAL WORLD* for March, 1900.

PIEPENBRING, C. Les principes fondamentaux de l'enseignement de Jésus. *Revue de l'histoire des religions*, July-August, 1901, pp. 62-107.

BRAITHWAITE, W. C. A New Uncial of the Gospels. *Expository Times*, December, 1901, pp. 114-17.

This manuscript of the four gospels in Greek was purchased a year ago by Mr. Braithwaite, and he proposes for it the name Codex Macedoniensis. A symbol for it has not yet been chosen. The writing is upon parchment in single columns, the words are not spaced, and punctuation is rare; the words regularly contracted in uncial manuscripts are contracted here. The document can be readily assigned, upon palæographical evidence, to the ninth century. An examination of the text of the manuscript soon shows that it is to be classed with the later uncials E F G H K M S U V Γ Δ X Π, containing a mixed "Syrian" text; but it occupies a high rank within this class, since it supports the Westcott-Hort text about four hundred times against the Textus Receptus. Mr. Braithwaite indicates in this article some of the most interesting readings of his manuscript.

KELMAN, JOHN. St. Paul the Roman. *Expository Times*, November, 1901, pp. 76-81.

Paul, better than any man of his time, understood the imperial policy of Rome. He conceived a "tremendous scheme for utilizing the Roman empire for Christ's purposes." This fact has three great illustrations: Paul's use of the Roman roads, the Roman citizenship, and the Roman imperialism. We are inclined to believe that the author has taken Professor Ramsay's conjectures rather too seriously. Paul certainly meant to evangelize the empire, but that he established any program such as this article describes is doubtful.

SCHULTZ, OSWALD. *Τί ὁν ὁ νόμος*; Verhältniss von Gesetz, Sünde und Evangelium nach Gal. 3. *Theologische Studien und Kritiken*, 1902, Heft 1, pp. 5-56.

The relation of the law, sin, and the gospel is briefly expressed as follows: God's original plan of salvation is through Christ to redeem men from their slavery to sin. Before he could open this way of salvation it was necessary for men to recognize their sin as sin — to see the difference between their goal and their actual condition. To this end God gave the law. This brought men full knowledge of their sinfulness, of their guilt, and of their complete impotence against the mastery of sin, and left in them only the feeling of an unsatisfied seeking after redemption, so that they were willing to renounce all self-righteousness, lay hold trustfully of God's hand in redemption, and gladly receive the free gift of righteousness. Thus man was prepared for the coming of Christ. The gospel could enter only with the gracious communication of the highest good and of the power of the Holy Ghost to overcome sin and to deliver men from their bondage, to restore the harmony between their willing and their doing, and so to make them free children of God, subject to him in free obedience.

HARRIS, J. RENDEL. A Further Note on the Use of Enoch in 1 Peter. *Expositor*, November, 1901, pp. 346-9.

The particular passage of the epistle with which the writer is concerned is the rather remarkable one 1 Peter 3:19. He thinks the evidence establishes a literary relation between this passage and Enoch 10:4, 5, 12, 13. The text-critical law of transcriptional probability applied here strongly suggests the first thesis which he proposes, that the name of Enoch has dropped out of the text in this passage. To

this he adds a second thesis, that many of the exegetical difficulties of the passage disappear when it is restored. Certainly no one who accepts the first thesis will be disposed to question the second.

CONYBEARE, F. C. Les sacrifices d'animaux dans les anciennes églises chrétiennes. *Revue de l'histoire des religions*, July-August, 1901, pp. 108-14.

The author regards it as a mistake to suppose that animal sacrifices were not offered among the first generations of Christians. The church was, for a number of centuries, recruited from among those nations that were accustomed to such sacrifices, and they did not always immediately abandon the practice when they accepted Christianity. In corroboration of this statement he cites sacrificial prayers and other testimony which he has discovered in manuscripts whose dates range from the third to the eighth century A. D.

RELATED SUBJECTS.

BOOKS.

*BLACK, HUGH. Culture and Restraint. Chicago: F. H. Revell Co., 1901. Pp. 350. \$1.50, *net*.

SPEER, ROBERT E. Christ and Life. Chicago: F. H. Revell Co., 1901. Pp. 232. \$1.

PIGON, A. C. Robert Browning as a Religious Teacher. Cambridge: University Press, 1901. Pp. 144. 2s. 6d.

BANKS, L. A. The Great Saints of the Bible. New York: Eaton & Mains, 1901. Pp. 351. \$1.50.

*SAVAGE, M. J. The Passing and the Permanent in Religion. New York: G. P. Putnam's Sons, 1901. Pp. 336. \$1.35.

FAIRBAIRN, A. M. Religion in History and Modern Life. Second edition. New York: Thomas Whittaker, 1901. Pp. 261.

ARTICLES.

CONDER, C. R. The Site of Calvary. *Palestine Exploration Fund Quarterly Statement*, October, 1901, pp. 409-12.

Colonel Conder replies to the arguments of Canon MacColl in the July *Quarterly Statement*, defending the traditional site of the crucifixion. He maintains that in all the patristic literature there is not one particle of evidence that the site of Calvary was known in the second and third centuries. Further, that there is no contemporary account of Helena's visiting Calvary, and Eusebius (whether an eyewitness or not) does not explain how the conclusion was reached that the site marked by the Church of the Holy Sepulchre was the true one. With regard to Eusebius, his views as to Bible sites were as often wrong as right. Canon MacColl, he thinks, does not understand the topography of Jerusalem, nor has he mastered the literature of the subject on which he undertook to write. It is certain, from the rock levels of Jerusalem, that the present traditional site of Calvary was the summit of a rocky knoll rising high above the Tyropœon. The line of wall, as he draws it, would leave this knoll just outside the wall, in a way which no one acquainted with ancient fortified sites could for a moment think possible. But about 30 A. D. the city of Jerusalem extended

considerably beyond the second wall on this west side. The old difficulty remains that the site of Calvary which was fixed in the fourth century, and which thereupon became the traditional site, was so central in position as regards both the present and the ancient town that even in the fourth century itself some explanation was felt to be necessary to account for its not being outside the city. That which Jerome gives, and which most later Christians repeat, seems to me to have been apologetic; and it was certainly incorrect, as far as the evidence of Josephus and of the extant remains of the second wall are any indication.

GELL, FRANCIS. Excursus on the Resurrection on the Hypothesis that it took place from a Tomb similar in Construction to the Tombs of the Kings, and in that Vicinity. *Palestine Exploration Fund Quarterly Statement*, October, 1901, pp. 413-19.

BROSE, E. Der Teich Bethesda. *Theologische Studien und Kritiken*, Heft 1, 1902, pp. 133-40.

SMITH, G. A. Notes of a Journey through Hauran, with Inscriptions Found by the Way. *Palestine Exploration Fund Quarterly Statement*, October, 1901, pp. 340-61.

NIES, J. B. Notes on a Cross-Jordan Trip Made October 23 to November 7, 1899. *Palestine Exploration Fund Quarterly Statement*, October, 1901, pp. 362-8.

GANNEAU, CLERMONT-. Archæological and Epigraphic Notes on Palestine. *Palestine Exploration Fund Quarterly Statement*, October, 1901, pp. 369-89.

SCHICK, C. Hill of "Jeremiah's Grotto," called by General Gordon "Skull Hill." *Palestine Exploration Fund Quarterly Statement*, October, 1901, pp. 402-5.

The appearance of the rock on both sides of the road along the north wall of Jerusalem justifies the general belief that this hill was originally connected with the hill Bezetha inside the wall north of the temple area, and that the broad cut-out which now separates them was produced by quarrying for stone, and that this removal of the stone took place at intervals over a long period. The original level which was thus destroyed probably presented a depression between the two heights rather than an elevation. This explanation is confirmed by Sir Charles Wilson, who will write upon the subject soon. And in the January number of the *Quarterly Statement* Dr. Schick will give a plan and description of "Jeremiah's Grotto."

SAYCE, A. H. Recent Biblical Archæology. *Expository Times*, November, 1901, pp. 64-6.

BENNETT, G. H. Inspiration Not Invalidated by Biblical Criticism. *Methodist Review* (New York), November-December, 1901, pp. 934-40.

SCHODDE, G. H. The Bible of the Old and the Bible of the New Theology. *Treasury*, December, 1901, pp. 607-10.

MONTEFIORE, C. G. The Desire for Immortality. *Jewish Quarterly Review*, October, 1901, pp. 96-110.